Visitation in Love

To those of the People called BAPTISTS,

with whom the Lords Spirit yet ceaseth not to strive, that have not slain the Witness, by making War, and contending against the Light, who although they may think themselves Rich, and increased with much goods, yet are found to be Wretched and Miserable, Poor, and Blind, and Naked.

With Councel from the Lord, that they without delay (before a farther day of Misery and Calamity overtake them) come away from all blind Leaders, and unprofitable Teachers (who keep them alwayes learning, but never bring them to the knowledge of the Truth) unto the spirit of the living God, the everlasting Teacher of his People, that so they may cease from all their own works and labours, and stand still, and wait to know and feel the Lords work wrought in them, by the Arm of Gods Salvation, *Christ Jesus* the *Light* of the world, *the only way* to the Father.

That they may no longer feed on words, and seek after that food that perisheth, But that they may all come to feed on the Word of Life, on that Bread which came down from God out of Heaven; That they may know the fountain of Life set open in themselves, that out of their bellies may flow forth rivers of living Waters, to the refreshment of their immortal Souls, and the Heritage of God.

By one who travels in Spirit for their Souls good, and by the everlasting Light of the Son of God is come to see and know, that though *Johns* Ministration once committed to him in its time was Excellent and Glorious, and he the greatest born of a woman, yet a greater than *John* is come; and that the least in the Kingdom is greater than *John*, *J. A.*

LONDON, Printed for *Robert Wilson* at the *Black-spread-Eagle* and *Wind-mil* in *Martins le Grand*, 1660.

Visitation in Love

To those of the People called BAPTISTS,

IN LOVE

A Visitation to those of the People called Baptists, with whom the Lords Spirit yet ceaseth not to strive, that have not slain the Witnesse by making War, and Contending against the Light, &c.

Truly Friends,

HAving wandred in times past from Mountaine to Hill to find pasture and refreshment for my soul which is immortal, and will not be satisfied but with that Food which Perisheth not, when it was the earnest desire of my very heart to be delivered from the bondage of corruption, and to be brought into the Liberty of the Sons of God, (for which the whole Creation groans) daily panting and breathing after the waters of life, that in the living Truth of God I might be set free to serve the living God: And in this, though my desires were pure, yet I labouring for the accomplishment thereof in *my* own strength and way in all my performances and duties (as I judged) in imitation of what others hath done and performed in dayes of old, and months past in the Power of Gods Spirit: But I being not in, and guided by the same Spirit, all my *labour* was in *vain, it being not in the Lord,* though in never so like imitation from the Letter of Scriptures, wherein I strove long to overcome, but in vain is salvation expected from the Hills, or from the Mountains, but from *him* who is mighty to save, the Arme of Gods Salvation, *the Word of God which is nigh*

in the heart and in the mouth, In him alone I found everlasting strength, which giveth Victory and Dominion over sin and corruption, which lodgeth in the heart of every man by nature, wherein he is a child of wrath: Out of which estate, I verily believe, it is the desire of many souls amongst you to know Gods Salvation and Redemption, and that you might yet at length, after a *cloudy and dark day* which hath been over you, come forth to the new and *living way*, to the glorious *Light* of the Gospel, which is *the Power of God unto Salvation*, that you henceforth might *serve him* no longer in the oldnesse of the Letter, but in the newnesse of the Spirit, which is only accepted by the Lord, In whom my soul hath often travelled, and seriously weighed your condition of Bondage, under such Elements as must passe away, and be consumed with the Spirit of burning, which must passe upon all flesh that shall be saved.

Verily, touching you, I have had often thoughts of heart, who sometime were a people, that in a measure, and in some things did run well; but who hath bewitched you (I may say) that begun in the Spirit, that now ye should think to be made perfect in the flesh, in which ye will certainly end, unless you come in every particular *to be witnesses in your selves of the new Birth*, in the new and living way, *Christ in you the hope of Glory*? And all your Ordinances, as you call them, and performances, shall not cover you, nor stand you in stead in the day of the Lord, when nothing but the covering of the Lords Spirit shall hide you from the wrath of the Lamb; Truly Friends, my bowells yearn towards you, knowing that there is *a right Seed* in some of you that groans to come forth out of the prison, from under the bonds of the cruel Oppressor, the enemy of your immortal soules. Oh! that you would yet at length learn to be wise unto Salvation, and no longer lay out your money for that which is no bread, but that you might all come to him, who is the *way*, the *truth*, and the *life*, *Christ Jesus*, the *light* of the world, through the Cross to the Crown, from things that fade and perish even with the use thereof, unto that which is everlasting, and never shall fade away.

Verily

Verily I have felt, and born the burden of your Apostacy; which hath grieved the good Spirit of our God, that on the 14th day of the tenth month, 1659. in the time of the late revolutions, as I was passing on my way towards *London*, this was the Lords complaint touching you, in these words, *They have betrayed me into the hands of Sinners*, when you had a day, time and opportunity put in your hands to do service for the Lord, but you like fools had not hearts to make use of it; And I know that *you are not in the way that shall prosper*, neither are your Sacrifices or services accepted by the Lord, you being gone back from that pure principle that sometime called you to repentance, and to come out of the world; and are gone after your own inventions, and Imaginations from the *Letter*, which killeth, and come not to the *Spirit* which *giveth life*: You cannot chuse but confesse, that, that savour that sometimes you might be sensible to be in your services, is gone from you, and *what meaneth your stay any longer in that place or thing where God is not to be found*? And of this be assured, the more you strive in your vaine minds to build up that which God pluck down and disownes, the farther you go from the way of rest and peace, and *unless you repent, and return, you shall lye down in sorrow*; yea, the highest and tallest Cedar amongst you shall know that the Lord God is confounding the wisdom of the wise, and all the likenesses and *Images* set up, or practiced by men in their inventions, and fallen wisdom is but *abomination* in the sight of the Lord, though in your services you could speak even with the Tongue of men and Angells, yet you being not in the right *Spirit*, you find not acceptance with God, but are *barren* and *unfruitful* unto God in all that you do; And if you *stand still*, me thinks you cannot chuse but see from whence ye are fallen, how low, weak and carnall all your performances are, *imagining* to your selves *a life in things* that are *dead*, and will not come to him who hath the words of eternal life, who was before *Abraham*, was to that *word* which was in the beginning, *Christ Jesus the Light* of the world, the same yester day, to day, and for ever; *He that was dead is a live, and behold he liveth for evermore*, unto whom you must all come

for

for Salvation, as he is come a *Light* into the world, there being Salvation in no other name under Heaven, and this is the *mighty Power of God unto Salvation*; and whosoever believeth in him shall not perish, but have *Eternal Life*: And unless ye come unto the *Light*, and follow it, you shall for ever abide in darkneſſe; and though it seem never so small and contemptible a thing in your eyes (but *as a grain of mustard seed*) by reason of your high profeſſion, which sometimes hath had esteem amongst men; yet unto it you must all bow and yeild obedience, if ever you expect Salvation to your immortal Souls, there being not *another way* but this which will bring you down, and teach you to become fools, and deny your selves, and to take up the daily Croſs to the carnal mind, that by it, which is the power of God, you may witneſſe a death unto sin, even in the root and ground from whence all the works of darkneſſe doe proceed.

This Light is the marvellous *Light* which *will shew you all things* that you have done, and will lead you in the path of life. And truly Friends, to me it is a thing to be Lamented, that you, a profeſſing people, that have seemed so zealous for the way of the Lord, as that you should now be so blind as to hate the Light, and not to come to it, to try the power and ſtrength thereof, what it will do for you at length, after all your own Labours, from which you must ceaſe, and in the *silence of all fleſh* (which is a *hard work*) waite to hear the voice of the true Shepheard, which will teach you to do the will of God. Surely this I conclude, that if you come not to the *Light*, it is becauſe your deeds are evil; for it *makes* all things *manifeſt*, even the hidden things of the heart, & brings the sinner to judgment, through which *Sions* redemption is to be known; what think ye friends, that its dangerous to come to that *Principle of* God, which teacheth to deny ungodlineſſe, and worldly luſts, and to walk righteously, soberly, and godly, in this present evill world? which is the *grace of God*, that bringeth salvation, which hath appeared unto all men, that *light* which enlighteneth every man that cometh into world, that *Spirit* which *convinceth the world* of sin, and *leadeth us* into all truth, is he that we testify of, and perſwade all men every where to take *heed unto*,

unto, and follow. And are you affraid of him? and do you look for another, because his Visage is marred more than any? and do you fly the crosse, because of the shame? or else, what is it, that makes you stand at such a distance from the way of life? know you not that the Kingdome is for the poor and hungry, and that the fat and strong are for judgement, and the rich are sent empty away? Truely friends, if that pure principle of God that sometimes breathed in you after Gods righteousnes, be so choaked and stifled in you, through the deceitfulnes of sin, and the cares of this life, with *things* that are *carnall*, which *feeds not* the *birth immortall*, that it ceaseth to strive and stir in you, your case is lamentable, you are but clouds without water, carryed about of winds, trees whose fruit withereth; yea without fruit, twice dead, pllicked up by the roots, the end whereof is for the fire of Gods wrath in the day of the revelation of his righteous judgements upon the workers of iniquity, in which you are found *without the Spirit of life and power*, under the deepest coverings of *Antichrist*, wherein the *mystery of iniquity* lodgeth in those dayes of his reigne in the hearts of the children of disobedience, even *in the highest likenesses of words*, and conformity to the letter, that he is even transformed into an Angell of Light to deceive many, who comes not to the *light of life and power of God*, which *discovers and destroyes his Kingdome, root and branch.*

What aileth you? is blindnesse happened unto you, that you cannot see where you are? and that it shall be *more tollerable for Sodom* and *Gomorah* in the day of judgement *than for these* that are called Jews, but are not, *that have a name that they live, but are dead* in sins and trespasses; see you not, how through your deceit, hypocrisie, and *unfaithfulnesse to Gods witnesse* in you, you have *brought up your enemies* on top of you, that misery threatens your persons, & barrennes & leanness is entred into your very soules? so that fear, the pit, and the snare, daily attends you, that you are become weak and unstable as water, that element that you have so much builded upon, and are become a shame unto Religion by your abominable *apostacy* from the wayes of truth, and the paths of righteousnesse, unto which you have sometimes had a Call, and a Day to make it manifest,

but

but you would not come down to the foolishnesse of the Cross of Christ, that so in him yee might have been more than conquerors over all your enemyes, within and without, but have chosen your own wayes, and *set up the abomination which maketh desolate*, and standeth in the place where it ought not, and have made that which should be the Temple of the living God, a Cage of unclean Birds; the enemy having found the house as it were swept and garnished, is returned again with seven worse Spirits than himself, opposing the living truth of our God, and that under a profession of God, and of Christ, of the Scriptures, of Ordinances, of the Words of the Prophets and Apostles, yet hating, envying, reproaching, and persecuting them that live the life of the Prophets and Apostles, that in sincerity and godly simplicity *serve the Lord God in the measure of his eternall Spirit*, which to you may seem a low thing that *can pray when you will, and preach when you will*, that have made such a great shew *in the flesh*, in that wisdome which comprehends not the things of God whereby yee have gained (it may be) *praise of men*, the which you would fain keep up *above the Crosse of Christ*. But down you must bring all your glory and excellency under the feet of the Lamb, if ever you expect to be crowned with him in glory everlasting in that *Kingdome*, which is not of this world, that consists not in meates and drinks, not in words, but *in power*, in Righteousnesse, Peace, and Joy in the holy Ghost, *unto which the Light will shew you the onely way*, which shineth in the *darknesse* which is *in the heart* of man, & giveth us the knowledge of the glory of God in the face of Jesus Christ. What think you of your Arguments, Disputations, and *literall knowledge* of the way of truth, and the way of life? what sins doth it give you victory over? and what stands it you instead in the day of tryall? is not all the excellency and glory thereof but a *barren empty thing* that refresheth not, nor comforteth your immortal soules, which onely with that bread of life which came down out of heaven are satisfied? Try your selves; have you that *Life* in you, which is to be *felt and handled* in the presence of the Lord? or else it is but a thing in *notion* that you feed upon, which *starves your soules?* I know you cannot but be sensible

that

that you have loſt that in your ſelves which ſometime in a meaſure, gave you the ſence and ſavour of the things of God in the dayes of your infancy, when the Lord was plucking down the loftineſſe of man, before you went about to ſet up, *building* after your own inventions and imaginations which will come to nothing. It being *not upon the Rock* of Ages, the foundation of many Generations, as moved and directed thereunto by his eternall Spirit: And now I believe, as you deale faithfully, and honeſtly with your own hearts, you cannot but ſee and confeſſe, that by all *your hard labour, ſtudy, and performances of duties* (as you may call them) from the letter of Scriptures, and uſe of your ordinances, you *cannot again recover that which you have loſt of the ſavour of life*, but grow dead, yea wax worſe and worſe, though it may be more frequent in your ordinances than ever, you cry, but God hears you not, neither doth he regard the *work* of *your* hands which are *abominable* in his ſight, your *ſacrifices* being not offered up in *Abels* nature, *from the new birth, find* not *acceptance with God*; but are wholly adulterated from the preſent teachings of his Spirit, as if the Scriptures were given forth to ſtop his mouth for ever; ſo that you have loſt your judgements and underſtanding in the things of God, and know not the voyce of the true Shepheard from a Hireling, a Wolf that comes to you in ſheeps cloathing; and *ſhall never come againe to find that which you have loſt, nor to the knowledge of God and of Chriſt*, whom to know is *eternall life*; *but as you come out of all your own wayes, wills, and worſhips unto the* everlaſting *Light* of the Son of God *in your ſelves*, which will ſhew you the way to the Father, and let you ſee how far wide you are of the ſtraight and narrow way that leadeth unto the Kingdome of God, unto that pure principle of God that will ſhew you all that ever yee have done muſt you be reduced, which will bring you to the beginning of Gods Creation, that the ſtate of a little child you may come to know, waiting in the ſilence of fleſh to hear the Fathers voyce, which will lead you to do his will in every particular, *that no longer, your own wills, but the will of God, may be done* in earth as it is in heaven, that *righteouſneſſe and truth* may be made manifeſt in your mortall bodies, which is *Chriſt in us, the hope of glory*,

who is come to do the will of the Father in us: And *this is he* that we have waited for, and we know him to be *our Saviour*, because he *saveth us from our sins*, and not because he told the woman of *Samaria* all that ever she had done, do we believe; but because his wonderfull *works done in us declare him to be the Son of God*, whose manifestation is to destroy the work of the Devill in the Creature, and so set him free in Soul, Body and Spirit to serve the Lord God of the Spirits of all flesh.

Come down from self-conceitednesse, and all the Mountaines that you have set up, and account it not much to be ashamed of all your hope, which is but dead, and to *account all as dung and drosse that you may* yet at length *win Christ, whose love is better than wine*, and though the world hates and scornes him, yet he is the *fairest of ten thousands*, and *unto his Light in you must you be turned* from the darknesse, if ever you expect to see his appearance, and behold his glory to the comfort of your soules, who is now appearing the second time without sin unto salvation; what will it profit you to talk of his Reign and come not to the Kingdome wherein his power, and glory is revealed, that *in the heart* where Satans seat hath been, you may *witnesse* all his and *your soules enemies subdued and destroyed*, that you may know the Kingdoms come whereof Christ Jesus is the King, and Law-giver, unto whom the Father hath given all Power and Authority in heaven and earth, unto whom all principalities and powers must bow: Stand no longer about needles questions, but come to *know Gods work wrought in your selves*, that the heir of life may be brought forth, that your soules may inherit substance, that you may eat his *flesh* and drink his *blood*, and be guided by his *Spirit*, who is the Son of God for ever, that your souls may be satisfied that *this is the man Christ Jesus*, whom ye have waited for, and that you may see his salvation, and say that *this is he*, and that you look not for another, of whose Power, Kingdom and glory there shall be no end.

And now friends, to you that yet retain some integrity, and have longing desires after the way of Gods salvation, *its the*

Lords

Lords Councell that you delay not but come away from all your blind guides and leaders which cause you to erre, and wait upon the Lord *to know the teachings of his pure Spirit*, which will bring you to the endlesse *Fountain of life*, and to feed on that bread which will nourish your soules up unto everlasting life, and *dwell no longer in the tents of the wicked*, though never so fairly covered, *least your Talent be also taken from you, and given to others*: And believe it, it is far better to suffer perfecution with the people of the Lord for righteousnesse sake, than to enjoy the pleasures of sin in this world for a season, which *will end in sorrow*; and do not rejoyce the light, and make war against Gods witnesse, *as some have done, and perished in their gainsaying*, least you be also cut off from the Land of the living, and the day of your visitation passe over your heads; But *come to the light that you may see to work* out your salvation with fear and trembling while it is called to day, for the night cometh wherein none can work. Therefore prize your time, for the Lord will cut short the work in Righteousnesse for the Elects sake, and be ye separate, and come out from amongst the unfruitfull workers of darknesse, that you may learn to walk in the way to everlasting life, in which it is the very desire of my soul to meet you, even in *the way of Gods salvation*, which is but *one*, though *the Baptisme* of *one Spirit* into *one Body*, whereof *Christ* is *the head*; and strive no longer about words and formes, but *come to* him, who is *the word of life*, that you may be brought from under Satans power into the power of God, and in him live, dwell, and abide for ever, that you may no more go down again into *Sodom* and *Egypt* to feed on the *flesh-pots* therof, which will but *make leane your soules*, and fatten you for the day of slaughter which is hastening upon the wicked. And let not the faire and feigned words of some (that even make merchandize of your soules) any longer deceive you with the *enticing words of mans wisdome* to *keep you in bondage*; but come to the *Light* in your own particulars, that you may feele the *Life*, without which you are dead, and all your services are but abomination in the sight of the Lord, who is the living

God, and the dead praise him not: *Seeke no longer for the living amongst the dead*; but to the *Light*, to the *Law written in the heart*, to the *Testimony of Jesus*, the *Spirit of prophesie*, that you may witnesse the *true annointing* in your selves, which will teach you all things, that you may not be *foolish* Virgins without oyle in your Lamps, and so shut out of Gods Kingdome, in which state the *highest professors* of the letter are, *that witnesse not the Life and Power in themselves*. Therefore redeem the time because the dayes are evill, and cleave no longer to lying vanities, and forsake your own mercies, but repent, and return to the Lord God, withall your hearts, withall your mindes, and withall your soules, that you may *live* for ever *in the Lambs Light of life*, in which the Nations of them that are saved shall walk.

And sit down and consider whereunto have your teachers brought you in so many years, but even into trouble and dissatisfaction, not knowing whether to goe for rest to *your pretious soules*, which are even *languishing under deaths power*, and shall not find refreshment but *in the presence of the Lord*, unto which *the Light onely will bring you*. See you not how dead and dull your teachers are become, striving to keep you in that which profits you not, but starves your soules? and how nigh they are come to be one with the hirelings, who form weapons from the Scriptures to fight against the Lord of life, pleading against *perfection* in this life, because *they cannot attain* thereunto *in their way*; laying *hold on the sins of others, that they themselves may continue sinners*! Crying out the word of the Lord, and the Lord saith, when the Lord hath not sent them, nor spoken by them, they knowing not his voyce, neither have they seen his shape at any time, who is full of grace and truth; but feed people with imaginations in worshipping a God afar off ignorantly, when indeed *our God is* (not onely a God afar off, but) *nigh at hand, and that which may be known of him, is manifest in man*. But here is the *transgression* from the beginning, that *man* is *not content with his Lot*, and gift that God hath given him, but through lust *covets after, and eats of the forbidden fruit*, which brings death upon his soul, and misery and disorder upon

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the Creation, and from thence comes wars and fightings, rents and divisions, even because men abide *not in the measure of Gods Spirit*, given to every man to profit withal, but run out in their vain minds to follow their own hearts lusts, and so strengthen the hands of the wicked against the just; And many are ashamed through the Cross to return, by which the enmity comes to be destroyed, but go on untill their hearts are hardened unto destruction; that *they* themselves standing not in that wherein God makes people free to serve and worship him, but having lost the way, and their wisdom confounded, they strive also to keep others with themselves still in bondage, *and even envy others in whom the power and Spirit of the Lord God is made manifest*, which commeth not in their way, nor by observations, but *worketh in us freely both to will, and to do, according to the good pleasure of our Heavenly Father*, which is contrary to the will and wisdom of the flesh, which pleaseth not God; And let not the Spirit of bondage so prevaile in you any longer, to envy the Spirit of prophesy in Gods people, but *come up to the help of the Lord against the mighty enemy of your Souls*, and give up all the materialls of your own buildings unto the fire of the Lord, that your *work* may be *tryed*, that your hearts may be *purified*, and that *you* may be *saved*, so as by fire, for the *Spirit of Judgment and burning must passe upon you*, before ever your bodies become the Temples of the holy Spirit, and you become vessels of honour, fit for the Masters use.

I say again, and lay it upon you, that you expect not Salvation from the Hills, nor from the Mountains, *But wait in the Light*, for the coming of the *Holy One* in *Gods own way*, and the Resurrection of the *Just* out of the grave, where he *lyes buried* in *Sodom* and *Egypt* spiritually (so called) *under your lusts* and corruptions which war against your Soules, that you may know him, *the word nigh in the heart*, and in the mouth, who is *ready to helpe*, and *mighty to save*; and that you may come to feel the *Seed* of Gods Kingdom *in your own hearts*, working out the seed of corruption, and all that worketh abomination, and whatsoever loveth and maketh a lye, which is for the lake of fire, into which the Beast and false prophet is to be taken

and

and cast it out; That you may know the *children of the kingdom* begotten of the seed of the bond-woman cast out, that the right Heir and Seed may take his Possession, and Inherit the Kingdom, whose right it is to reign in the kingdoms of men; and blessed are they that are become joynt heirs with him of that Inheritance which is everlasting, and never shall fade away. And thus Friends, as from the Lord, well knowing that *you are not, as you stand in the way of Gods Salvation*, have I written in the uprightnesse of my heart, and in tender love to your souls, and to that pure seed which yet breaths in some of you after the living God, that you may yet at length be turned from darknesse to the Light, that so you may be brought from under Satans power into the power of God, that you may no longer lye under that *Yoak and Spirit of Bondage*, which by *your Leaders* is begotten amongst you, and laid upon your Consciences, to keep *you from the Covenant of Light and Life*, but that you might come forth in the freedom of the Lords Spirit, out of the house of Bondage, into the liberty of the Sons of God, in newnesse of spirit, to worship and serve him all the dayes of your life.

It's a strange doctrine, that you must believe as your Teachers believe, and do what they do, as infallible, whilst they themselves know not, but deny the immediate or present teachings of *Gods infallible Spirit* amongst them, and come not to feel and know in your selves the *true Teacher*, the *living Hope*, and the *true Faith* of Gods Elect which *purifyeth the heart*, which God requires, even truth in the inward parts; what are your Teachers more than others of the world, that you should be so in bondage to them, and to fear their threats of death and destruction, or the like of that (whilest they themselves are under the power thereof) to whomsoever shall separate from them, and turn from their pernicious wayes? That many poor souls that have entred themselves in Covenant, as it were with death, under their beggarly and unprofitable Rudiments, are affraid of their big-swelling words and excommunications to come out from amongst them, and because of the *Flood that proceeds out of the Dragons mouth against the woman that travells to bring forth the man Child* that

shall

ſhall Rule the Nations, you come not up to the war of the Lamb: Though you may ſee and believe in your Conſciences that there is a more excellent and living way known and ſet before you, and are not ſatisfied with that food which periſheth, but groan in your ſpirits for the bread of life: And were it not for fear of perſecution which follows the righteous Seed, and the ſhame of the Croſs on the one hand, and the fear of your Teachers on the other hand, would you not come out from amongſt them? Deal faithfully with your own ſouls, and Gods witneſſe in you, and confeſſe the truth to Gods Glory, and come away out of all that's dead and carnal, unto the living truth of our God.

For truly Friends, this I verily believe, as *Gods witneſſe comes again to be raiſed in you*, in whom he is not yet ſlain, (as ſome have done by warring againſt him) that there will not be a time of diſputing and halting left you, but you muſt either come away to follow *the Lamb, the Light of the world*, or take your portion in that lake that burns with fire and brimſtone, where you ſhall know that worm that never dies, & that fire that never ſhall be quenched; and there ſhall not be peace again (ſaith my God) to the wicked, but torment day and night, diſtraction, horror and confuſion, ſhall be their portion that comes not out of *Babylon* at Gods Call, which hath reached unto you: therefore haſten to come away, and follow the Lamb whitherſoever he goes, that with him you may reign in glory on Mount *Sion*, for ever and ever. And whether you hear, or forbear; whether ye believe, or not; this again I truly ſay and teſtify, that in bowels of tender love to your pretious ſouls and the ſeed of God, in diſcharge of my Conſcience towards God and you, that I may ſtand clear of your blood, have I written; knowing that the day of the Lord haſtens, wherein he will render to every man according to his deeds done in the body, whether they be good or evil, when many ſhall cry and call to the Rocks and to the Mountains to fall upon them and cover them; But in that day *none of your Coverings*, but the Covering of the Lords Spirit *ſhall hide you* from the wrath of the Lamb. And you ſhall certainly know, that I ſpeak the truth in Chriſt Jeſus, and lye not.

Bridgwater the 10th of the 5th month, 1660. *John Anderdon*